66. Al-Wahid (The One)

"Until you see the One in all things, you have not truly seen anything."

- Abu Bakr al-Shibli (861-946 CE)
Source: Recorded in al-Qushayri's "Risala"

For the love of and fear for Allah's creation to be driven out of the heart, repeat this Beautiful Name of Allah 1000 times daily. - Al Hisnul Hasin

BI'ISMIHI TA'AALA

Asmaa ul Husna

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The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

AL-WAAHID ﷻ (THE ONE ﷻ)

Al-Waahid ﷻ is that Being who is one, and has been alone since ever. No one is a second to Him ﷻ. Al-Waahid is that Being who is unique in His perfections. No one partners Him ﷻ in any of these qualities. It is necessary for servants to accept His oneness in belief, word and action; they should acknowledge His unrestricted perfections and unity, and perform acts of worship solely for Him.

The ambiyaa ﷺ were sent to primarily proclaim this tawheed and, for this reason, scriptures were revealed to them. This tawheed was the distinguishing factor which divided people into believers and disbelievers, fortunate and wretched. This is the meaning of, "There is no deity besides Allaah ﷻ." All the ambiyaa ﷺ invited their people towards this.

The object of the pure life of Nabi ﷺ was to spread the call of the oneness of Allaah ﷻ. He ﷺ taught and encouraged the sahaabah ﷺ to do likewise. For this reason, he ﷺ commanded his messenger, Muaaz ﷺ to the people of Yemen to commence with inviting them to believe in the oneness of Allaah. He ﷺ said to him ﷺ, "You are proceeding to a group of people who are from the ahl-kitaab (people of the Book). The first thing you should invite them towards is to accept the oneness of Allaah ﷻ. When they acknowledge this, then inform them that Allaah ﷻ has ordained five salaah for them." This hadith establishes the importance of the belief in the oneness of Allaah ﷻ, since it is the basis of all noble actions. Without belief in tawheed, no action is accepted in the court of Allaah ﷻ. Shirk (polytheism), on the other hand, is the greatest sin.

Allaah ﷻ is Al-Waahid ﷻ. It is not acceptable to leave Him and to worship any other deity. He ﷻ is the rightful deity worthy of worship. Whatever else is worshipped besides Him is false and a deception. It is inappropriate for the servants of Allaah ﷻ to leave their Master and worship anyone else, whether it be through salaah, duaa, qurbaani, vows, trust, fear, hope or humility. All should be done solely for Allaah ﷻ's sake. One should only turn towards Him. People should live with the attribute of our Nabi ﷺ, who was commanded to say, "Say, 'Verily my salaah, all my acts of worship, my living and my dying is only for Allaah ﷻ, the Sustainer of all the worlds." (An'aam verse 162, 163)

The imaani effect attained by this blessed name is the feeling that Allaah ﷻ is the only Being worthy of worship. Al-Waahid is that Being besides whom there is no other deity. He has no partner in His Being, in His qualities and in His actions. Allaah ﷻ states,
"There is none like Him. And He is All-Hearing, All-Seeing." (Shuraa)
"Do you know anyone who possesses a name similar to His." (Maryam)
"None is similar to Him." (Ikhlaas)
It is not permissible for us to compare Allaah ﷻ with any of His creation, since He ﷻ has informed us – and He has full knowledge about Himself – that He is not similar to any of them. Whatever passes your mind, Allaah ﷻ is above that. He is unique, having no equal, no similarity, no parallel and no equivalent.

Every nabi conveyed the message of tawheed to his nation. Allaah ﷻ states,

وَقَالَ اللّٰهُ لَا تَتَّخِذُوا اِلٰهَيْنِ اثْنَيْنِ اِنَّمَا هوَ اِلٰـهٌ وَّاحِدٌ فَاِيَّایَ فَارْهَبُوْنِ

Do not take (worship) two deities. He is only one deity. Thus only fear Me. (Nahl)

لَوْ كَانَ فِيْهِمَا اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا

Had there been deities in the heavens and earth besides Allaah ﷻ, the heavens and earth would have fallen into turmoil. (Ambiyaa)

The whole universal system which is being witnessed at the present moment would have been in chaos. The system of the rising and setting of the sun, alternating of day and night, cold and heat, the rain and growth of plantations, etc. would be thrown into pandemonium. However, we find that this whole system is running perfectly.

The sun and moon rise and set at their fixed times, the day and night alternate, water rains from the sky and plantations sprout out from the ground according to routine. In short, the whole universe is moving in accordance to one orderly and harmonious system. From this, we understand that the regulator and controller of the whole universe can only be one Allaah ﷻ, by whose order, this whole system is in motion. There is no intrusion in the least bit by any other Being with regards to controlling or regulating. Had there been any one else, then the whole system of the heavens and earth would have been in disarray, due to mutual differences and arguments. Whenever there are different leaders, it is natural that there will be differences in views and ideas. When mutual differences crop up, the definite result is that there will be anarchy and chaos in the kingdom.

Similarly, if there were two creators and controllers of the universe, then the whole universe would have been in chaos. However, the existence of the heavens and earth, as well as their wonderful and superb system, is before every person. The logical conclusion of this is that the existence of two deities is impossible. If a person has slight understanding, he will recognize the oneness of Allaah ﷻ by merely witnessing the orderly system of the universe.

Had there been any other deities besides Allaah ﷻ partnering in the running of the heavens and earth, then just as how there are differences and opposition between two sovereigns, every one desiring that his

opinion must be given prominence, similarly there would definitely have been differences and opposition between two deities.

The presence of a few deities necessitates mutual differences and conflict. The result of such a confrontation is that when they commence their hostilities, the heavens and earth will definitely be destroyed. Before the creation of the universe, had there been any difference in their intentions – one desiring the creation of the universe whilst the other desiring that nothing should be created – then the universe would never have been created. If the two deities have conflict on present things and begin hostilities, then during this confrontation, all things existent would shatter and be destroyed.

In short, the heavens and earth would have been destroyed, or would not have been created at all. However, we see that the heavens and earth are in existence, they are running in accordance to the system laid out for them, and there seems to be no flaw in the management of the heavens and earth. The rising and setting of the sun, the vicissitudes of day and night, the descent of rain, the creation of fruits and grains are moving in accordance to the system laid down by Allaah ﷻ from the beginning of creation. Till now, there seems to be no alteration in this system. From this, we come to realize that the whole universe is running by the control and management of one Allaah. There is no other deity who partners Him ﷻ in the running of the universe.

After admitting that there is such a Being in which all qualities and perfections are found, you will have to agree that He ﷻ alone is worthy of worship; His every command must be accepted with love and respect; He ﷻ must be regarded as one's Master and all else as His servants, thus His commands must be followed; hope must be placed in His Being; duaa should be rendered to Him for the fulfilment of one's needs; help should be sought from Him in difficulties and hurdles; trust should be

placed in Him; one should live and die seeking His pleasure; His praises and purity should be proclaimed; His remembrance should be made one's invocation; and man should be invited to Him only.

Allaah ﷻ states,

وَمَا اَرْسَلْنَا مِنْ قَبْلِکَ مِنْ رَّسُوْلٍ اِلَّا نُوْ حِی اِلَیْهِ اَنَّه٘ لَا اِلٰهَ اِلَّا اَ نَا فَاعْبُدُوْنِ

And We have not set before you any messenger except that We revealed to him, "There is none worthy of worship besides Me, therefore worship Me." (Ambiyaa)

Man is by nature forced to accept that fact which many people have agreed upon, especially when they hail from different countries and lived in different times, even though, at times, there are hundreds or even thousands of years in between, and no means to convey that fact from one to another. Despite this, if all stand for the same message which previous people stood for, and all of them subscribe to the same speech and belief structure, man is by nature forced to accept this. For example, the subject of the existence of Allaah ﷻ and His oneness (tawheed) was first conveyed by Adam ﷺ. It is not farfetched to believe that this belief continued in the succeeding generations. However, after a lengthy period of time, and after great changes in the world, Nuh ﷺ appears. He calls to the very same ideals which were propagated by Adam ﷺ. After the passing of a long period, Ibraaheem, Ismaaeel, Ishaaq and Yaaqub ﷺ are born in Iraaq and Shaam. They too convey this same message. This is followed by Musaa ﷺ and Haaroon ﷺ, as well as other ambiyaa in sequence, all inviting to the call of tawheed. Again, a lengthy period passes. Isaa ﷺ then stands up with this same call. Finally, Nabi ﷺ appears with this very call.

A simple and comprehensive explanation of tawheed is that the being worthy of worship is one. Only He is worthy of worship. This subject matter has been repeated in many verses, a few of which are,

1.) Your deity is only one. There is none worthy of worship besides Him, The Compassionate, The Merciful. (Baqarah)

2.) There is no deity besides Allaah , and surely Allaah ﷻ alone is the Mighty, the Wise. (Aal-Imraan)

3.) Without doubt, your deity is one, the Sustainer of the heavens, the earth, whatever is between the two, and the Sustainer of the points of the sun's rising. (Saaffat)

Worship is due only to that Being in whose control is life and death. Not only should one only worship Him with one's limbs, it is also necessary to have full imaan and conviction from the heart regarding His oneness. Outwardly and inwardly, one should remain steadfast with full courage and determination on this straight path, the path of Ibraaheem, Khalilullaah ﷺ, not keeping any connection with hidden and open *shirk*. Just as He ﷻ alone is worthy of worship, only He ﷻ should be called for assistance. All types of benefit and harm, good and evil are solely in His control. To call onto others who cannot benefit or harm one in the least bit, as the polytheists do, is severely unplaced, in fact, it is a branch of a great oppression (*shirk*). If, on an impossible assumption, any nabi has to perpetrate such an action, then, in view of his lofty rank, this will be regarded to be the greatest form of oppression. Since we are prohibited to call out to those things which cannot benefit or harm, then it is appropriate that mention be made of the unrestricted and unhindered master, who has complete control over comfort and distress, good and evil. If He has to send down any difficulty, no power in the world can remove it, and if He has to bestow His favours on anyone, then no power can deprive that person.